

ISHBIBENOB *Defeated,*

4

AND

DAVID *Succoured.*

IN A

SERMON

Displaying the Groundless Confidence of
Church and State-destroying Adversaries.

Preached at the

Affizes held for the County of *Cornwal.*

AT

Lannceston, Aug. the 9th 1693.

BEING THE

Day of the MONTHLY FAST.

By JOHN HILL Rector of St. Mabin in
CORNWAL.

LONDON,

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ISHIBBENOB Defeated

DAVID Succeeded

SERMON

Displaying the Grounded Confidence of
Grace and Strengthening Advantages

Addressed to the County of Down

ON THE FIRST DAY OF

BY JOHN W. KELLY OF ST. ALBANS

Printed for J. W. KELLY, at the Press of the Rev. J. W. KELLY, in the City of London

TO THE
RIGHT HONOURABLE

Sir ROBERT ATKINS,

Knight of the Bath,

And Lord chief Baron of their Majesties

Court of *Exchequer*.

AND

Sir THOMAS ROKESBY,

One of the Judges of their Majesties Court
of *Common Pleas*.

My Lords,

Your Lordships having sentenced this Discourse to the Press by your joyn't Commands, (for as such I interpret your desires) has emboldned me to make this joyn't Dedication; chusing rather that others should censure me for my weakness then your Lordships charge me with Disobedience.

In compliance with the same obligations, I have (likewise) inserted those Additions, which the streights of time would not then permit me to deliver, and have pared off those Repetitions, which in speaking had their use, the more to inculcate, and the better to set on the matter. but would not have been so grateful in writing, because Readers account every thing too long, that hath any thing too much. I have likewise contracted some expressions, which in Discourses of so much length, could hardly be so concise as I desired; Memory being not always at Hand to give birth to every conception of the Mind, in such forms as I intended, and some few things are added, where

The Epistle Dedicatory.

where the defect of Memory made some baulks in the first delivery.

My Lords, I know the many Censures a Discourse of this Nature is liable unto, in so critical a time, and distemper'd an Age, as can hardly bear that food, or Physick, which is needful for it, but having justice on my side, and your Lordships for my Patrons; I shall need no other Apology to recommend me to the favour of Good Men, or protect me from the detractions of the malicious.

I therefore now humbly tender what you were pleas'd to desire, as a lasting Monument of my Gratitude, for your Approbation, and Acceptance of my weak performances, which are enough to set an Estimate on persons and things, of themselves mean, and worthless.

And that your Lordships may ever do worthily, in our English Israel, by faithfully Serving your God, your Prince, Religion, and Country, in the due Execution of the Law, and Administration of Justice, is, and ever shall be, the Prayers of,

My Lords,

Your Lordships most obedient and

St. Maby, Sep.

most Humble Servant,

JOHN HILL.

ISH.

ISHBIBENOB *Defeated,*

AND

DAVID *Succoured.*

2 SAM. XXI. 16 and 17 verses

Then Ishbibenob which was of the Sons of the Giant (the weight of whose spear weighed three hundred Sheckles of Brass in weight) he being Girded with a new Sword, thought to have slain David.

But Abishai the Son of Zerviah succoured him and smote the Philistin, and &c.

THE Various and Intricate Acts of a Divine Providence which at this day are obvious to every Eye, are a subject worthy the best Historians pen, and Christians meditation. Altho former Ages have not wanted variety of experiences, which their Ecclesiastical Writers have gathered up, and preserved for us, yet the singular occurrences of the present Age, afford occasions of choicer observation and richer discourse; for if you consider the many *Turns* in Germany, the several Ruptures in *Flanders*, the Artificial *Desolations*, and bloody persecutions in France, with the late amazing *Revolutions* in England, you will therein find the *Intrigues* of Policy, the *Depths* of Popery, the *sum of Men*, the Account of *Projects*, the Map of *Miseries*, the *Cries* of a Church, the *Pities* of a God, and the *Magna Charta* of Miracles.

The trembling period of Time (wherein we now breath) gives us, as clear an Instance as any of the former; that of all people Religious *Princes*, *Churches*, and *States*, have had the best Friends, and the worst Enemies, which vein of Opposition hath continued from the days of *Cain* to this very hour, and hath erected it's Rigour in all the methods of *Serpentine Designs*, and in all the furies of Giant-like Rage and Cruelty.

But still the great God, (who is never wanting to his own Cause and Interest) hath stept down in the very nick of time to curb that insolent fury, or defeat those Artificial plots, of his and his Churches Adversaries.

Amongst the many Instances which may be given, this in my Text is very Remarkable in its self, and suitable to this days occasion.

B

If

If you please (then) to consult the Chapter, you will find it to begin with one Circle of Providence, and end with another. It begins with the just severity of Heaven; on *Saul and his Bloody House* for the oppression of the Poor *Gibeonites*, which being expiated by a three years Famine, and Execution of Seven of his Sons, the judgment is removed, and then it concludes with one no less Remarkable, (*viz.*) of *Enemies and Wars*, Victories and Triumphs: Philistin Enemies will be no way suppressed but by Wars, these Wars tho' attended with dangers and difficulties yet are eventually blessed with *success*, and end in glorious Triumphs and * *Eucharistical Songs*.

* 2 Sam. 22.

In this *Philistin War* with *Israel David* is distressed; waxeth faint, and labours under some ill Circumstances, and now the Sons of the *Giant* let slip no strength of his, or advantage of their own, but Improve this occasion into a surprisal, for then it was, that *Ishibenob*, which was of the Sons of the *Giant*, thought to have slain *David*.

In which words we have these things Considerable.

I. A stout and warlike Champion, *Ishibenob* which was of the Sons of the *Giant*.

II. His Artillery, or Furniture of War, a Great Spear; and a new Sword.

III. His purpose, Design, and Counsel of War: He thought to have slain *David*.

IV. His Defeat, or disappointment: But *Abishai* the Son of *Zeruiab* succoured him, &c.

The Words need no Curious *Analytical Explanation*, and to make truths, plain in themselves, difficult by obscure handling of them, is not to divide and explain, but to *Martyr* and torment a Text. But what *Explanation* they need you shall have in this short Paraphrase.

Then || *Ishibenob*, &c.] (i. e.) An inhabitant of *Nob*, that being the place of his Residence; we find two * *Cities* of that Name in Scripture, the one beyond *Jordan*, the other on this side of it in the Confines of the Tribes of *Judah* and *Benjamin*, where the *Priests* inhabited, here it was (if we will believe the *Talmudists*) that after the *Priests* were slain the Inhabitants degenerated into *Giants*; but rather because the *Priests* being there barbarously assassinated by *Saul*, the Inhabitants (Giant-like) took the greater confidence to assault *David*.

Which was of the Sons of the *Giant* J (i. e.) his Lineage, and descent was from a Race of Men of † prodigious Dimensions beyond the common Standard and proportion, fleshed by oppression, and cruelty of all, that lived near them. Should I run out into those *Romances* that fabulous *Antiquity* hath storied of them, my discourse would be as monstrous, as their Persons; 'tis enough to know, that they were vast and strong, grown fierce and Resolute; who having renounc'd their Allegiance to the God of Heaven, arrive to that prodigious

|| i. e.) *Hominis Palestini cognomento Gigantis qui habitabat in Gath.*

Brent. in locum.

* Num. 32. 42. Judg. 8. 11.

Nehem. 11. 32. 2 Kings. 26.

† *Viri mensurae.* Heb. Verf.

Et vir erat ingentis proceritatis et fortitudinis.

idem in locum.

digious Impudence, as to bid defiance to the Lord and his Hosts, to Heaven, and its vengeance.

The weight of whose Spear, &c. His *Arillery* is like himself, the *Spear* vast and ponderous, the *Head* whereof being by ordinary computation reckoned neer thirty pound weight besides which he was

Girded with a new Sword]. This called new, either because it was then newly * put on, or at that time he was newly advanced to some Military Honour, and Employment, being in a better † post then formerly, or as other think he was a ‖ Novice in the *Arts*, and *Stratagems* of War, who tho' vast in bulk, was low in Spirit, and thus armed the more to animate his confidence, and shew his valour: however it was,

He thought to have slain David.] *David* may be taken here as a Type of an Earthly King espousing God's Cause, and fighting his Battles; or as a Type of the Church of God in all succeeding Ages of the World.

But Abishai the Son of Neriah succoured him.] *Abishai* was *David's* Sisters Son, and he is designed by God to come in to his Relief, and Assistance, so that, be the streight never so great, the Enemy never so Giant-like, and formidable, be the *Spear* ponderous, and the *Sword* new, yet if the War be against *Philistins*, the Battle as well as the Cause is the *Lords*.

The Words thus divided, and explained, afford these Propositions, as proper *Topicks*, and materials for the ensuing Discourse.

I. That Religious Princes, Churches, and States, have in all Ages of the World been exposed to the Rage, and Cruelty of Giant-like Adversaries.

II. The designs of the Churches Adversaries have been no less then the Churches Ruin, *He thought to have slain David.*

III. God hath in the very nick of time wonderfully appeared in raising up Eminent Deliverers to come in as a Reserve for his own cause and Interest. For *Abishai* the Son of *Neriah* succoured him.

IV. When God doth thus appear, he not only renders the Insulting confidences of the Churches Adversaries unprosperous, but likewise to themselves Eventually pernicious, for *Abishai* smote the *Philistin* and slew him.

I begin with the First of these (viz.) That Religious Princes, Churches, and States, have in all Ages of the World been exposed to the Rage, and cruelty of Giant-like Adversaries, on which (were it not to blunt the first and freshest of your Attentions) I could largely insist on many excellent truths, which now I can only name. As,

1. The depth of that Implacable Enmity, which lyes in the *Philistins* heart against *Israel*, in the Sons of the Giant against *David*. The old Parallel between *Papists* and *Philistins* is every day a drawing

* Non tam puto Ensem esse novum, i. e. recentem, quam recentem tunc gladio fuisse succinctum.

† Nam cingi dicuntur qui aliquam dignitatem assequuntur. ‖ Tyro erat ut major ejus audacia commendetur.

Gasp sanctius & Cornel. a Lap. in locum.

out to a further length of *Allegory*, these have ever been the *Philistines* of our *English Israel*, and tho they have been baffled in all their Attempts (as the *Philistines* were at *Gilgal*, and *Esah*) yet still we see new Wars with *Israel*, and indeed whilst *Hell* hath a Forge above Ground, and *Rome* and *France* a Factorage here in *England*, we must expect no other.

2. The studious activity of their malice, and hatred, for they ever and anon watch for *David's fainting fits*, and with their new *Swords* and *Spears* think to dispatch him : the Instruments of cruelty have ever been in the habitation of our *Ishbubenob* (that Man of Blood and Massacre) now in Arms against us, whose very name is enough to give you a compleat Idea of the blackest Tyranny, that can be imagined, who hath persecuted with all the characters of barbarity, beyond all that former Ages ever dreamt of, as if he designed to let the World see, that *Nero*, *Dominian*, *Caligula*, *Dioclesian*, and the rest of the bloody Crew, were men of bowels in respect of himself : And indeed it is worthy our remark, that where ever the *Romish Giant*, or his Sons have appeared upon the Stage of the World, all hath ended in blood and Gore, in ruin and destruction.

3. I might take notice of the several degrees of Divine permission in suffering *David* to faint, and *Ishbubenob* to insult, and how much divine Wisdom, unspotted Justice, and Sovereignty appears in such a permission, together with the three fatal plague-tokens (if I may so call them) of unsuccessfulness, and inevitable ruin to the Sons of the Giants (viz.) bloodiness of Intention, nearness of Execution, and boldness of expectation ; all which eminently appears in the instance here in my Text, for when *David* waxed faint, then *Ishbubenob* waxed villainous (I cannot say valiant) to fall upon a man, in such a condition ; for then it was that he thought to have slain *David*, which brings me to the second thing, (viz.)

II. That the design of the Churches Adversaries is no less then the Churches ruin.

This Truth shines clearly by its own beams, and the Field of Testimony is very large, so that we cannot dip into any one Age of the World ; or *Chronology*, either sacred or civil, wherein we may not read of the Giants attempts for ruin.

It would be too large for me to insist on all the Instances we find on the sacred Record, for ever since *Cain* lay the knife at *Abel's* throat, the Churches Vein have bled : Look on *Pharaoh* (that *Egyptian Adversary*) how from oppression he advanced to the destruction of *Israel* : on *Sennacherib* (that *Assyrian Adversary*) no less will serve his turn then Blasphemy against God, and the destruction of *Hezekiah* and *Jerusalem* : on *Haman*, whose ambitious mind could swim in no less than a Sea of Jewish blood, he'll raise Mountains of Carcasses and make all *Persia*, his Shambles, to which end he closets his Officers, consults his Cabinet, insinuates

insinuates the work into the *King*, and makes it his modest *Request*,
That they might be all destroyed: No more than that, and no less, than *Heb. 3. 12, 13.*
to lay the *Ax* at the *Root* of the whole *Jewish Nation*.

The *Like* might be instanced in *Antiochus Epiphanes*, and the *Pagan*
persecution, which were cast out like a *floud* to drown the *Church* of
God; what should I speak of the *Amichristian* Plots, and *Furies*, which
have been acting above these thousand years, they have been tossing us
upon the great *Spear* of their dreadful *Anathemas* and *Excommunications*;
have girt on the *new Sword* of black *Conspiracies*, cursed *Sirata-*
gems, and *Hellish designs*, and what not? to ruin *David*, *God's Cause*
and interest amongst us: I need not lead you so far back, as more
than an hundred years since, when being girt with the *new Sword* of a
vast Armado, they thought to have taken us in a *fainting fit*; or how
since, when *Prince* and *People*, *Laws*, *Liberties*, and *Religion*, should have
been blown up with one fatal breath into the trembling *Air*; and in a
mist of *darkness*, and *Cloud of Powder*, have been offered as *Holocausts*
to the *Romish Moloch*: but look to the latter date of five years since,
when *Rome* threatned our *Church* with *Idolatry*, *France* our *Nation* with
Slavery, when no *Man* was safe in his *innocency*, or secure in his *Pro-*
properties, no *Fences* being strong enough to resist precarious *Judges*, or
corrupt *Juries*, when daring to be *Free-men* and *Protestants*, was enough
to render us *Criminals*, and *Laws*, *Justice*, and *Trials*, made the *Cere-*
monies and *Solemnities* of our *Ruin*: Nay look but to the very last
Month, how *Ishibonah*, armed with *Swords* and *Spears*, and animat-
ed by overpowering *Forces* and *Numbers*, fell upon our *David* in a di-
stressed time, tho blessed be *God* not in a *fainting fit*: How near then
was the *Glory* departing from our *Israel*, the *Crown* falling from our
Head? and our happiness expiring with the breath of our *Nostrils*?
but *God* seeing the distress of poor *David* under the insulting confi-
dence of his blood thirsty *Adversaries*, sent his *Angel*, as an *Abisshai* the
Son of *Zeruiab* to succour him; which hastens me unto the third thing
to be spoken unto, (*viz.*)

III. That *God* hath in the very nick of *Time* wonderfully appeared
in raising up eminent *Deliverers* to come in as a *Reserve* for his own
Cause and *Interest*.

It cannot be denied, but that we may light on several *Ages* wherein
the *Church* hath sailed upon the *Waves*, and perhaps swam in *Rivers* of
Blood: been (with *David* here) in a *fainting fit*, and expected every mo-
ment to fall as a *Sacrifice* to the *Sons of the Giant*, but when ever they
have attempted its *Ruin*, *God* hath stepped in to defeat their *Designs*, and
secure his own *Interest*.

This *Truth* shall be confirmed after *Three Things* are premised:

I. You must put a difference 'twixt a *Nations* and *Churches* mole-
station, and its *desolation*. *David* may be distressed, but he shall not be de-
stroyed: He may have his *fainting fit*, but there will come a *reviving*
Time. What

* *Impellere possunt, sed in totum prosterne non possunt, crudeliter metrahere possunt sed non extirpare.*
 Luth in Pf. 118.
 || 2 Cor. 4.8,9.

What *Luiber* confidently spake of *himself, or what we maintain against the *Papists* concerning *habituall* faith, may be truly affirmed of the *Church militant*, she may be oppressed, she shall never be suppressed, she may be shaken, but she || cannot be shivered.

2. You must distinguish 'twixt probability and infallibility of *Ruin*: *David* may by the *Fatigue* of War, or otherwise, be distressed, and in the commentaries of Human Reason, as well as in the insulting confidence of *Ishibenob*, be on the Borders of Ruin, but *Eventual* and infallible destruction shall not befall him, the instances hereof are very numerous, in *Pharaoh*, *Haman*, *Herod*, &c. *Julian* (that infamous *Apostate*) after all his successless attempts to root out Christianity, confessed as much, when bleeding under his deadly wound, tho the Arrow came out of the *Persian* Bow, yet the Wretch knew, that it was sent by an higher than a *Persian* hand.

Dioclesian (the last, and bloodiest of all the Roman Emperours) laid down his Purple, and retired to the Solitudes of a Private Life, being forced to confess; that the more he endeavoured to block up the way of Christ, the more it became passable, and to blot out the Name of Christ, the more it became legible; and whatever of Christ he thought to root out, it rooted the deeper, and arose the higher in the Hearts and Lives of the Christians.

The *Romish Giant* with all his Sons of Fraud and Perjury, tho armed with great Spears, and new Swords, the Power of Emperours, Kings, and Rulers, which they have fourbish'd up to distress *David*, yet shall not slay him, for God hath Ladders to scale these Mountains of Pride, and Weapons to put into his hands (tho it be but a Sling and a Stone) to overcome those *Goliaths*, that thus send Challenges to the Most High, wherewith they shall erect Trophies over all their Enemies Pride, and Cruelty. But

3. You must distinguish 'twixt a particular Person and a Church: this or that individual Member may fall, but they shall not prevail to the destruction of the whole; they must have the Art to conquer God, as well as to fight against him before they shall be able to root out his Interest, or destroy his People.

This may very well be applied to our own Case, for if we reflect on the condition of this Church and Nation, ever since its Reformation, we may observe such a Series of Providences attending it, that we have the less reason to be discouraged at our present difficulties, or disheartened at the fear of future dangers. What strugglings did it meet with in the Birth? and altho it were therein like *Jacob*, who took hold of the Feet of his Brother, and at last obtained the Blessing, yet the *Romish* Party got the start like *Esau*, and came forth all Red and Hairy, full of Blood and Cruelty, and the old Giant stirr'd up his Sons, and cast out of his mouth a Flood of Fire to destroy the Church, before it could attain its full growth and maturity; but after it survived those Flames and enjoyed

joyed a firm establishment under the care and conduct of a wife and cautious Government; what restless endeavours? what secret Plots? what horrid Conspiracies? what foreign Attempts? what domestick Treasons were carried on during the Reign of that Protestant Princess? and which is very remarkable, whilst she openly owned that Cause, it pleased God to deliver her from the Giants Sword of Destruction, tho she were tossed on his Spear of Excommunication, whilst two of her neighbouring Princes were barbarously murdered for not being zealous enough in espousing the Popish interest, tho they both professed to own and maintain it.

It would too much rack your attentions to particularize the succeeding Attempts of the Giant, and his Sons; and our Deliverances; who by the just Judgment of Heaven were suffered so far to precipitate all matters, that they ruined their own Designs by over-driving them, and at last withered in the Frowns of their own Plantation.

These things being premised, this Truth now comes to be confirmed, which shall be done by these two Arguments. The First shall be,

I. Taken from God as he is on David's side, espouses his Cause and fights his Battles.

II. The Second shall be taken from that opposition God hath alwayes shewn to Ishibenob, and all his Accomplices.

I. As God doth espouse David's Cause, &c. How confidently doth he say, *The Lord of Hosts is with us, the God of Jacob is our refuge, 'tis he that teacheth my hands to war, and my fingers to fight, and 'tis through God that we shall do valiantly, for it is he, that shall tread down his Enemies:* This God doth these two wayes, (viz.)

1. By insatuating the Sons of the Giant, taking away the wisdom of the Wise, and the Resolutions of the men of Courage, dividing their Counsels, diverting their Designs, and dashing all their Projects in pieces.

It was not the Spirit and Courage of Alexander with his Macedonian Army could have made such sudden, and easie Conquest of the Eastern parts of the Habitable World, * God had not providentially made way for his Successes, by insatuating the Counsels of Darius, so as to have given him those advantages against himself, he could never have hoped for: it is a frequent observation, That prudent Men (who are so for habit) are many times insatuated when they should give present Counsel to act a design, and valiant Men cannot oftentimes find their Spies, but stand like men amazed, when they should put forth their strength to help and save. The Heathen therefore spake as if he had found somewhat more than ordinary, which swayed Events, when he said, * *There was as much done as Man could do, but yet it could not preserve Troy: for the Race is not to the swift, nor the Battle to the strong, there is no Wisdom, nor Understanding, nor Counsel against the Lord.*

2. By inspiring his Davids with new Spirit, and Courage removing their

* Si Pergama
dextra defendi
possint etiam
hac defensa
fuisset.
|| Eccles. 9. 11.

Ishbubenob defeated,

their difficulties, dispelling their fears, and by a Concurrence of some happy Circumstances, giving them strange, and unaccountable successes. Look over all the mighty *Revolutions*, which have happened in the *Kingdoms*, and *Empires* of the *World*, and the more you search, consider, and compare things, the greater truth you will find in this observation; as for example, when God designed to punish the *Eastern Nations* for their transgressions, then the *Babylonian Monarchy* rose so fast, and spread so far, that nothing was able to stand before it, and when *Babylon's* sins dared Heaven's Vengeance, then God raised up * *Cyrus*, and called him by his name, long before he was born, and brought the fierce Nations of the East to submit themselves to him, and when *Babylon* her self was most secure, full of Wine and Follies, at an Anniversary Feast, he led *Cyrus* into the City by a way, they dreamed not of, and then all the *Miseries*, which had been foretold by the *Prophets*, came upon them, when they least expected them.

It would make one's heart bleed to read the *Tragedies*, which all parts of the *Roman Empire* suffered by the *Goths*, *Vandals*, and *Huns*, for who could have thought, that these Cowardly, Despicable, and Barbarous Varlets (as they were esteemed by the *Romans*) could have made such havock in that flourishing Empire, that in 50 years time, there was more of it destroyed by their means, then had been gained in a thousand before? yet they were despised, and Rediculed by the *Grave Romans*, at the same time they were conquered by them, so that we may see, there is no such mighty difference in the *Wits*, and *Pollices* of Men; no such great advantages in military power, and conduct, no such wonderful disproportion in the *Courage*, *wisdom*, and education of Men, but when God shall let loose the most barbarous people upon the most flourishing Kingdoms, the most Disciplined Armies, and most fortified Citadels, they have in spite of all opposition over-run, overcome, and overthrown them.

Salv. de Gubernatione Dei, lib. 7.

Flagellum Dei.

Salvian (who lived neereſt thoſe times) tells, us, that the moſt thinking Men obſerved an extraordinary band of God going along with them, inſomuch that one of their greateſt Generals, found himſelf carried on by ſuch a mighty Impulſe, and met with ſuch unaccountable ſucceſs in all his Attempts, that he called himſelf the ſcourge in God's hand to chaſtiſe the debauchery, follies, and Immoralities of ſuch who called themſelves by the Chriſtian Name, but did not lead the Chriſtian Life. *Machiavel* himſelf takes notice of ſo ſtrange a difference in the conduct, and ſucceſs of the *Romans* at different times, that they could hardly be Imagined to be the ſame people, and after all his Endeavours to find out other cauſes, he is at laſt forced to conclude, that there is a Superiour cauſe to the Counſels of Men, which manageth the Affairs of the World, which he (after his Athieſtical way and dialect) calls Fate: but we more properly the Providence of God: Now in this reſpect

God

God being on *David's* side, he need not fear the most formidable power, or deepest policy of any of the Sons of the Giant, for who ever *hardned himself against God*, and prospered? who ever entred the lists with the Almighty, but measured his length upon the Ground.

This is the first Argument taken from God as he is on *David's* side.

II. A second shall be taken from that opposition, God hath always made against the Sons of the Giant, and their Adherents, and so we will consider them.

1. In themselves as they are Men: And,

2. In their Provocations, and Rebellions, as they are Sinners.

1. Let us consider them in themselves, and that,

1. As they are Men at most, and Men at best, *And what is Man?* but the *Dream of a Dream*, the *Generation of a Fancy*, the curious Picture of nothing? and what is no more, then Man; is no less then Vanity.

2. Let them be never so well prepared and furnished with *Swords* and *Spears*, and all other Instruments of cruelty, yet they are but naked Men; they have no God with them or for them: he hath hitherto blown upon all their Counsels, frustrated all their Hopes, baffled all their Attempts, and preserved that Interest, whose Glory they endeavoured to lay in the Dust.

But if from looking on them in themselves, we consider them.

2. In their *Provocations*. So we shall find God to level his Arrows at them, and make them as *Remarkable monuments* of wrath as they have been *examples of Sin*.

Look abroad in the World, and see, how Mens sinful Rebellions smook against Heaven, they dare meet God in his loudest Thunder, and venture on Damnation in its most terrible form, insomuch that he can no where display the *Ensigns* of his power, but the Cursed Sinner hangs out his flag of defiance; if he cannot wound God, yet he will affront him; tho he cannot batter his Fort, yet he will play upon his Trenches, draw out his sins in a *Line of battle*, and dare meet God in all the *Elements*; as First,

1. In the *Earth*, by the Groveling sins of *avarice*, *oppression*, *fraud*, *rapine*, *violence*, *extortion*, and others of that *Stie*, and *Dungbil*.

2. In the *Water*, by the flowing sins of *Drunkenness*, *Ryots*, *surfeits*, *vomits*, and what else of that frothy *Tyde*, and *Inundation*.

3. In the *Air*, by the Windy sins of *ambition*, *pride*, and *vain Glory*, and what *vapour* and *exhalation* his fancy relisheth.

4. In the *Fire*, by the flaming sins of *Lust*, *Blood*, *Revenge*, and what ever else sparkles from that *Raging Furnace*.

In *Heaven*, by the lofty sins of *profanation*, *oaths*, *blasphemies*, and as if *Hell* were with Man on Earth or Man (which is but Earth) were in *Hell* already by the damned sins of *Imprecation*, *cursings*, and

execrations, and others of that *Infernal Stamp*, which seem to breathe no less than *fire, and sulphure*, and the very *borrows* of the *burning Lake*.

Now as by these *fires* we affront the most High, do (as it were) *storm Hell*, and bid defiance to the *vengeance of Heaven*, so observe, how God by his judgments meets with these *fires*, and *plagues those Sinners*, for all the Elements have been severally prest, and mustered in their Makers quarrel. As,

1. The *Fire* upon the troops, that came to take *Eliab*.

* 2. Kings. 7.v. 2. The *Air* in *Hail stones* upon the *Amorites*, and in a strange prodigious noise against the * *Syrian Host*.

3. The *Water* against the *Egyptians*, and rather then fail,

Judg. 5. 20.
22. 8.

4. The *Dust* of the *Earth* shall start up into *Armies of Lice*, and *Flies*, and *Frogs*, against *Pharoah*, and not only to the terrifying of him, but to the *vanquishing* of *Herod* in the midst of all his *Guard*, and *Glories*. The *Stars* in their *Couries* shall fight, and the *River Kishen*, that *Ancient River Kishen*, shall sweep away *God's Enemies*, why is he else so often called the *Lord of Hosts*, but that all his *Creatures* in several *Hosts* fight his *Battles*. The *Angels* in *Heaven* appear against *Senacherib's* great *Army*: *Sun*, *Moon* and *Stars*, against *Siseras*: and the *Hail stones* against the *Amorites*, slaying more with them, then the *Children of Israel* did with the *Sword*. And not only by these, but with the least twigs of his *Rod*, he can draw blood from the back of his *proudest Enemies*.

Josh. 10 18.

We are apt to be startled at every breath of ill News, and with those *Infidel Murderers* of *Israel* presently question *God's being*, and power amongst us, whereas that one express of good News in the *Evangelical Prophet*, tell *Zyon*, that her *King* * reigneth, is enough to quiet our *Spirits* and stop the mouth of all our *Complaints* for ever, tho' our difficulties be many, and our *Adversaries mighty*, yet let us consider, what is a *Pharoah*? what is a *House of bondage*? what is a *Red Sea*? what is a *puissant Army*? delivering *Mercy* makes way through all, and is a mighty stream to carry down all before it.

* Isa. 52. 7.

It was the *vain* of *Cæsar* upon the mutiny of his *Souldiers*, that the *Fate of Cæsar* could never want an *Army*, certainly the *Interest* of the *Church*, the concern of *God's Name*, *Honour*, and *Truth*, can never want the *powers* of *Heaven* and *Earth* to Assist it, let the floods beat themselves into froth, they cannot move this *Rock* of *God's almighty power*, but he that dasheth against it will be broken in pieces, and on whomsoever it falls it shall grind him to *Powder*. And therefore we hope the time is at hand for the *Son of the Giant* (the present declared Enemy of *God*, and his *Church*) to give an account of all his *Cruelties*, this *Wild Boar*, shall meet with an *Hercules*, this *Leviathan*, who hath bathed himself in the blood of so many thousand *Innocents*, shall one day have blood to Drink, for he it worthy, and when

God

God doth thus appear, we shall find this confirmed. That, *David*
IV. He will not only render the Stratagems of his Churches
Adversaries themselves unprosperous, but likewise to the Adver-
saries themselves eventually pernicious, which is the fourth thing to
be discoursed on.

There are three things very considerable in *David's* (i. e.) the Church-
es) fainting Fits, and Reviving Times, viz.

1. They have ever been at the times of greatest extremity, the
Wicked are not always high enough to be destroyed, nor the others
low enough to be delivered, but eminent extremities of Distress have
ever been God's opportunities of Deliverance: *Joseph's* feet were hurt in
the Stocks; the *Iron* entered into his Soul: The *Israelites* tale of brick shall
be doubled: *David* shall be hunted like a Partridge upon the Mountains: the
three Children cast into the fiery Furnace; *Daniel* into the Lyons Den: the Decree
for rooting out of the Jews established by the Law of the Medes and Persians,
before any hopes of deliverance came. Our late blessed Revolution
was at such a time; when our All lay on the Block to be struck off at
one fatal blow, we had all the affronts, that the pride, and Insolence
of a *Romish* Conclave could put upon us, our Nobility and Gentry dis-
graced, our Bishops Imprisoned, our Clergie harass'd, our Laws trampled
upon, our Religion and Liberties unjustly assaulted, and all
these compared to what was to follow, (in all humane probability)
was but the beginning of sorrows. Thus the intemperate heat of some
Men so overboiled, that they quenched for a time the Lights of our
Faith, deformed the beauty of Holiness and Order, Church and State,
casting all things into such an Hell of Horror, and Confusion, that no-
thing but multiplied miracles of Divine mercy could reduce things to
calmness and serenity again, but our extremity was God's opportunity,
and when our *David*, Church, and State, was in a fainting Fit, even
then *Abishai* was sent to succour us.

2. The Revivings of fainting *David* have always been blessed with
an addition of some New, and singular mercies, as for Example,
when the Church was delivered out of Egyptian bondage then they were
led into *Canaan*; when out of the Chaldean Captivity, the Temple was
thereupon rebuilt, and filled with the glorious presence of Christ; and when
the Church shall be delivered from the great Antichristian Ploes, there
is promised to them a New Jerusalem, a new Heaven, and a New
Earth.

What amazing Scenes hath England seen in her former Deliverances,
but this last excellent to them all, as not to be expressed, but by a profound
Silence, and Astonishment, and if you observe in every year since the
Revolution hath been crowned with the addition of new and wonderful
Mercies. The first God wrote himself our God in great letters in Scot-
land. The second in yet a greater Character in Ireland; the third at Sea,
and that it might be legible to such as will not see, he hath now wrote
himself

himself *Immanuel*: let us therefore for ever admire those *Magnalia*, nay rather *Mirabilia Dei*. He hath given us a plain and Holy Religion, delivered us from *Bondage* both in our spiritual and temporal Concerns, sent us mighty *Deliverers*, *Aarons* in the Church, and *Miriam* in the State, *Judges* as at the first, and *Counsellors* as at the beginning, our Zion is redeemed with judgment, and her Converts with Righteousness, and we have had as many distinguishing Characters of God upon us, as any Nation under Heaven. But,

III. These Revivings of *David* have ever been attended with the destruction of his *Adversaries*, as when the *Israelites* were delivered out of *Egypt* it was accompanied with the destruction of *Pharaoh*, and his Host, when the *Jews* were delivered out of *Babylon*, it was with the destruction of the *Chaldean Monarchy* by the *Persians*, and when the Church shall be delivered from the *Antichristian* cruelties, it shall be with the utter Ruin of *Babylon*, which shall be thrown as a millstone into the Sea, and never rise more. How confident soever the *Adversaries* of the Church may be, yet they shall bow, or break, submit to *Christ's Scepter*, or become his *Footstool*.

Consult most of the Ecclesiastical Historians, and you will find that those *Maximians*, and *Dioclesians*, (the last) bloody Tyrants of the Primitive Times) have subscribed to this, who having made ready the Arrow on the string, and prepared the Instruments of death, ye even beforehand sounded the Trumpet and engraven the victory over the name of Christianity upon Pillars of Marble, having told the World in Antient Inscriptions, that they had utterly defaced the name, and superstition of the Christians, and propagated the Worship of the God's, yet found all this bray was but a blaze before their last light went out, and the *Fovius*, *Licinus*, &c. did what they could to set the persecution on foot again; yet all in vain, both they and it in a very few years expired, and twiddled into nothing. *David* here in this Chapter was not only delivered from the Insulting *Ishbithob*, but all the other Sons of the Giant, became the spoils of his victorious Arms, for they all fell by the Sword of *David*, and his Servants.

This is the hope of every true Christian (I am sure of every true Protestant, that wisheth well to our *David* and the English *Israel*) that tho' the Giant with all his Furniture of War, and Sons of Blood and Ruin, be against us, yet that God will perfect that deliverance, which he hath begun; that our Enemies may be made our Footstools, and that we may tread upon their high Places.

These particulars being thus dispatch'd come now to be Improved which shall be done these four ways (viz.)

I. By way of Terror to the Sons of the Giant under all their Insulting hopes and confidences.

II. To animate *David* even in his fainting fits.

III. To excite our Gratitude for *Abishai's* help and succour.

IV. To

* Euseb.
Evagrius.
Dorotheus, &c.

IV: To Reform these Giant-like Provocations, that still r eaten David amongst us.

I. This Administers matter of Terror to the Sons, of the Giant, &c. Let such know, that the League betwixt God and David is both offensive, and defensive; they have the same common Friends, and Foes, so that when Salvation it self can be destroyed; when you are able to Reverse the purposes, or hinder the power of the Almighty, then you may find a successful issue of all your Attempts; but if these Walls be too high for your scaling Ladders, these Bulwarks too strong for your Batteries, the Armour of Divine Providence and protection Impenetrable by all your Swords, and Spears, then go, and get some other Trade; for certainly you can never hope to thrive by this of Blood.

There are three things which may for ever deter Ishibenob from assaulting David.

1. That God can bridle all his power, check his malice, and restrain his Wrath, the Power of God is a chain cast over all the Malice of evil Men; if all the Devils in Hell should present themselves in their Legions, and every wicked Man on Earth, should concenter with all the Armories of Rage, and Desperateness, against any one poor disarmed Member of Christ, and his Church, they are not able to touch the least hair of his Head, for when the Enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him, all their malice is under command, and power under controul.

Isa. 39. 19.

2. God cannot only assuage his malice, but confound his Devices, he can take the Prey from the jaws of the Giant, and in a moment put a period to a Babel of haughty cruelty; he quenched Pharoabs Rage in the deeps of the Sea, made Senacheribs own Sons, be his Executioners, struck Julian (when he vowed an Oblation of all the Lives of the surviving Christians) with an Arrow, which caused him desperately to throw his blood against him, whom he could not conquer; when Eugenius (the Tyrant) endeavoured against the Armies of the Christians under Theodosius, God gave the very winds a power to wrest the weapons out of the Enemies hands; when the Moabites confederated with the Ammonites, and those of Mount Seir against Judah, God turned their weapons against themselves, and they mutually became the Instruments of their own Ruin.

How easie is it with God to overthrow his Churches Enemies, even with their own fears, or else cut off the prime Inspirer (as Achitophel) with a sudden blow, or actuate some unexpected, and weak Resistances to their grand, and notable defeatings, even a Gideon with 300 Men, or David with a Stone; God is resolved, that they, that devour his Church, shall be devoured, and they, that spoil her shall be made a spoil, and they, that make a prey upon her, shall be made a prey. for he is resolved to undo all, that assist her.

III. God

3. God can work good for his *Dauids* by the very malice, and opposition of his *Enemies*; *Joseph*, we read, was sold to be a *Bondslave*, but God designs him thereby to be a *Prince* and a *Father*: *Haman* aims at *Mordchai's* ruin, and yet (after all his *Stirrings*) he is forced to hold his *stirrup*, and be the *Herauld* of his *Honour*: the *Devil*, and his *Instruments* (the *Scribes*, and *Pharisees*) never leave, till they get *Christ* upon the *Cross*, but they little thought, that this *bruising* our *Saviours* heel should prove the *breaking* of the *Serpents Head*; the *Redemption* of the *Church*, the leading of all the powers of *darkness* *Captivity* captive; and thereby occasioning the greatest happiness, which ever the *World* could enjoy.

4. Let *Dauids* circumstances be never so ill, God can in an Instant raise some *Abishai* or other to come in to his help, and succour; little did *Abishai* think, that *Dauids* Reserve had been so near, or if at hand yet that he was able to smite, and slay him at once, but he found (by too late an experience) that a naked Man in *Innocency* was better then a *Goliath* in *Brass*. When the *Pagan* persecutions were cast out like a flood to drown the *Church*, then God raised up the Great *Constantine* to stave off that destructive fury, which he did by his conquests over *Maxentius* and *Maximinus*; yea *Julian* himself after all his successless plots and actings, at his death blasphemingly confessed that the *Galilean* was too hard for him; for so he called *Christ* in contempt, and scorn.

Thus much may serve for *Terror* to the Sons of the *Giant* under all their *Insulting Hopes*, and *Confidences*.

II. This may be Improved to animate *David* in his fainting fits, let not the vast bulks, or huge stature of these *Anakims*, and *Zamzummims* terrifie him, for tho' they have * *malicious* wills, yet they have not *prevalent* wills; tho' *weighty* *Spears*, and *new* *Swords*, yet not *omnipotent* hands, they may intend, but shall not act, rage, but not effect; they may take off our heads, but not our *Crowns*, our *lives*, but not our *Comforts*, shut us out of *Doors*, but cannot exclude us *Heaven*: Alas! how little is it, that they can do? can they deny us the light of the *Sun*? Stop the *Influences* of the *Planets*? command the *Clouds* to shut up their *Wombs*? or Seal up the *passages* of the *deep*? how much less can they deny the *supports* of *Providence*, or *supplies* of *Heaven*? Take a *City* besieged by *Land*, if the *Sea* be open, it may be relieved, block it up both by *Sea* and *Land*, yet so long as *Heaven* is open, it may receive help from thence, that is the *Churches* case, when at worst.

To one that supposed the *Emperour* would with all his forces fall upon the *Duke* of *Saxony* (who was the great *Patron*, and chief *Protector* of the *Protestants*,) and demanded, saying, where will *Luther* be then; that Man of *mettle* and *courage*, presently replied || either in *Heaven* or under *Heaven*. Because he expected protection from *Heaven* so long as he lived, and hoped to have possession of *Heaven* when

* Volentatem
habent potesta-
tem non habent
Luther.

|| Aut in celo
aut sub celo

when ever he died. This is *David's* condition, when at worst. If calamities hover over him, *God* is his *Tower*, if they would undermine him, *God* is his *Rock*, if they come before him, he is his *Sanctuary*, if behind him, he is his *Castle*, if on the *Right Hand*, he is his *Sword*, if on his left *Hand*, he is his *Buckler*, if any way, he is his *Shield*, *Fortress*, and *Mighty Deliverer*.

Amongst many others there are two very sovereign *Cordials* to support *David* in his fainting *Fits*.

1. The Remarkable *Judgments*, that have pursued, and seized such as oppose him. It is observed by *some*, that most, if not all those, who are mentioned on Scripture Record as *David's* enemies, never went to their *Graves* in peace, *God* not vouchsafing them so much, as a Reprieve to a death bed, they all paid dearly for the mischiefs, they designed, and acted; for they all extinguished in stink, and smoak, and left nothing behind them, but the memory of their sin, and the Record of their Curse.

* *Suetonius* observed, that there was hardly one of *Cæsars* murderers, that survived their wickedness three years, all dying violent deaths, some by Shipwrack, some in Battle, some by the Hand of Justice, and some by their own; and || *Marcellinus* relates it, of the Conspirators against *Gordianus Junior*, that they dyed † with exquisite torment, that Justice might become more conspicuous in their sufferings. Besides the vast supplee, which Foreign Histories affords us, how hath vengeance pursued all the Rebellions mentioned in our own Chronicles? *God* hereby designing them as marks of vengeance, for removing the Antient Landmarks set for order and property in a Nation.

2 The wonderful preservations he vouchsafeth to his *David's*, in espousing his cause, and fighting his Battles, he giveth Salvation unto Kings, Great Deliverances to his Anointed, and sheweth mercy unto *David* and his seed for evermore: hence from a wonderfull escape of *Titus Vespasian*, (at the view of the Walls of *Jerusalem*) *Josephus* inferreth, that † *God* takes care for Princes, and we may now rationally infer the same from the late wonderful preservation of our King, in whose life, not only our laws, and Religion, but even the Liberty of all Europe, is intirely wrapp'd up.

It was a saying of *Alphonfus King of Arragon*, that the lives of Princes were not subject to the wills of private Men, but in security under the care and protection of Heaven, we have a speaking instance of this in his Majesties late Deliverance from the Swords and Spears of the Sons of the Giant, which may convince his very Enemies, that he is the special favorite of the *God of Heaven*, as well as the Darling of the Protestant Interest here on Earth.

Perez, was wont to call himself the Prodigy of fortune, and our Prince may appear to us the Prodigy of Providence, taking the word as *Scaliger* applieth it to * *Virgil*, a Prodigie of perfection: *God* hath hitherto

* In vita *Julii Cæsaris*.

|| Quod velut clarescente.

† *Justitia cruciabilibus interire supplicis*. Am. Marcel. lib. 4.

Psal. 18. 50.

† Imperatorum pericula Deum curare, *Joseph. Antiq. Judaic.*

Monstrum fortune, Camb. El. 2. part 2. * Monstrum sine labie.

* Psal. 13. 25.

Dr. Hammond.
in Pla. 18.

hitherto preserved him from the *Lion*, and the *Bear*, and he hath no reason to doubt, but that he will deliver him, from the *accursed Philistin*, for as *David* said * so may he, thy *Hand hath held me up*, and thy *Gentleness hath made me great*, the *Septuagint* renders it, thy *Discipline* and the *Vulgar Latine translation*, thy *loving correction*, and the *Hebrews* derive it (as *Dr. Hammond*, and others observe) from a *verb* which signifies to *humble*, or *depress*, plainly intimating to us, that *David's distress* and *Danger*, sat him higher in *dignity* and *honour* then he was before; his triumphs made him more glorious then his tranquillity, and he had never been so great in *Chronicle*, if he had passed all his days in peace. But,

3. This should excite our *Gratitude* for *Abishai's help*, and *succour*, let God be acknowledged in the *Help*, and *Assistance* we have received, remove the thick wood of Men, the so many thousands out of our eyes, that we may see God in all, I know we have (as he said) || *Prodigies of Men for valour*, we have seen our *Prince* in fight, as was said of † *Cesar*, between a *Commander*, and a *Common Soldier*, put himself into the head of his Army, ventured his life for the *Redemption* of his People, led on, charged, and recharged, through the thickest of his Enemies, and thereby gained an *Immortal Honour* tho' not a *Complete victory*.

Let us now see and admire God in his preservation, what might we have lost, if our *David* had fallen as a sacrifice to *Ishbubenob*? would not the *Religion*, *Liberties*, and happiness of the three Kingdoms, have been shaken? would not that Son of the Giant be heightened into such Insolency and cruelty, that (as was said of *Tarquin*) || he would have tired out cruelty it self, would it not then be the greatest crime to be a *Protestant*? should not every *Aristides* have tasted of their *Ostracisme* at the least, for no other reason then * because he was too just; what an high Day would this be in our *Philistins Gath*? and with what *Huzzas* would it be received in the Streets of the *Romish Askelon*. I cannot express the consequence, God denied the *Premises*, or *Antecedent*, who hath delivered, who doth deliver, and we trust also, that he will deliver, he hath delivered from plots, and *Stratagems*, he doth deliver from the *Sword* of a furious enemy, and we trust he will deliver from the band of the same Giant-like Adversaries of our Church, and Religion.

Let us now have a care of turning this grace of our God into wantonness, and our miraculous preservations into Ingrateful Apostacies, least we fall under more dismal Calamities, and so become an hissing and Reproach to all the Earth, which that we may prevent, let us consider.

1. That our *David* hath still great need of *Abishai's help* and *succour*, which appears thus, there would not be so much struggling in the Womb of the Kingdom, so much roughness of the *Sword*, *Tongue*, and pen, if

|| *Humana prodigia*, Tacit.
† *Medius inter Imperatorem & militem*, Suet. in vita.

|| *Vel ipsam javiriam fatigasset.*

* *Quia nimium justus.*

if there were not *Esau's* in it, as well as *Jacobs*: It is a sad time when we may justly cry out, as he once did * O my Friends, I have no Friends. Treachery, we see, is as much, if not more at work then open Hostility; a devouring Sword prevails abroad, and a false Spirit threatens us at Home. O that ever Swords, and Spears, should be prepared by those to destroy us, who by their Careless Declarations pretend to preserve us!

There was one (once) who wished, that all his Body were made of Crystal, that so his inward Sincerity might be transparent to all Eyes. And another I have read of, who might be have the moulding of himself, Light should have been his Body, and Truth should have been his Soul? Such Windows as these, are but *Notions*; let us rather study, and peruse Men at the door of their Actions, and then let us watch our selves to watch our Enemies, and most of all to watch our Friends; and therefore Secondly

2. The help our David needs, is much more than the best of Men (as such) are able to afford us; vain Men may imagin themselves able by their Valour, and Conduct, to help, and save a sinking State. But what, saith Job, If God will not withdraw his Anger; the proud Helpers do stoop under him: our National Representatives (indeed) have planned by their Counsels; the Kingdom wasted by their Supplies, and the Army given Encrease by their Valour, but it is God alone must give us Help from Trouble, for vain is the Help of Man.

cap. 9. 13.

Solomon in Council about making War with *Ismael* King of Persia, was wisely told by his *Bashaw*; that before he began that War, there were four great Fountains to be opened (viz.) of Arms, and Victuals, Men, and Money, 'tis true all must be so, but if another Fountain be not still kept open in Heaven, a Fountain of Blessing upon all these Four, they will prove but broken Cisterns, that can hold no Water, upon which account we are Thirdly

3. To seek Gods help in his own way, and that is the way of

1. Earnest Supplication, our greatest helps are from our daily Prayers. This engageth Heaven on our side, if *Joshua* be fighting in the Valley, and *Moses*, *Aaron*, and *Hur*, be at Prayer on the Mountain, he must needs overcome. It were easie to expatiate into a large History of the great Exploits Prayer is renowned for in Scripture, this is the Key, that hath opened, and shut Heaven, vanquished mighty Armies, unlockt Secrets, strangled desperate Plots in the very Womb wherein they were conceived, and made these Engines of Cruelty prepared against the Church to recoil upon the Inventers of them, so that they inherited the Gallows, which they set up for others: at Peters knock, Prison doors have opened, the Grave hath delivered up its dead, and the Seas, *Leviathan* not being able to digest his Prey, hath been made to vomit it up again. It hath stoppt the Suns Chariot in the Heaven, yea made it go back. And that, which surpasseth all, it hath taken bold of the Almighty, when on his full March against Persons, and

D

People

2 Kings 20. 10.
Ps. 106. 23.
Jam. 2. 17.
Isa. 37.
Dan. 2. 28.
2 Sam. 15. 31.
Hest. 4. 16.
Act. 12. 5.
Jon. 2. 2.
Josh. 10. 12, 14.
Ezek. 22. 30.

People, and hath put him to a *merciful retreat*, how should this encourage us to cry mightily to our God to besiege the Throne of Grace with Armies of supplications; it would be most strange and ominous if we should not be now found upon our knees, when *Rome, France, and Hell*, are conspiring against us, if when *three Kingdoms* are beleagured with *Papish Confederates*, they should not be garrisoned with *praying Saints*.

2. Of *solemn Fasting and Humiliation*, if we desire that God should cover our sins by his pardoning grace, we must discover them in humble Acknowledgments; and to excite you to this, consider these three things.

1. That this is the Work of this day, 'tis a day of *Humiliation*, but an Humbling day without an humbled heart is not only an *Irreligious Incongruity*, but also an *high provocation*.

2. This is the hope of this day, that we bring *humble, and broken hearts* before God, that we lie down in our *shame*, mourn over our *National, and personal iniquities*, for were it possible for us to be as much in *fasting* as *St. Johns Disciples*, and in *praying*, as *Christ's*, could we by *fasting* make our knees to *faint*, and our flesh to *fail*, and resolve our *Bodies* into *very skeletons*, yet if our hearts were not *humble* for our sins, we should *never be the better* for it. As one of the Fathers said of learning, *All learning is suspected, nay disrespected by me, wherein is not the mention of Christ*. That I may affirm of all *solemn fastings* whatsoever. *God regards them not if the Humbled Heart be not found in them*. * Bring no more these *vain oblations*; for who hath required these things at your *Hands*.

3. We have all sufficient cause to be *humbled*; If sins within, *Calamities* without, *Wars* abroad, and *Dangers* at home be enough, then we should be humbled for them, do not *miseries* hover like a Cloud over our *Land*, and drop already in manifold and sundry *Divisions*; in manifold *Plots* and *Conspiracies*, and ready to break forth amongst our selves, the God of all Wisdom humble us for these things, that this Judgment may not do that, which all our *Foreign Enemies* hitherto could not do, (*i. e.*) *Break down our Church, and Nation*.

But 3. A third way to seek God's help, is in a way of serious *Reformation*, which brings me to the Fourth Improvement of this *Doctrine*.

IV. They say well in *Philosophy*: that whiles the *motion* is passing from the *Terminus à quo* it is but in *feri*, and till the *Terminus ad quem* be attained, it is not in *facto esse*. The same is true in *Divinity*, for cessation from *evil* is not sufficient without an *operation* of God, to put down *wickedness* is not enough, unless we set up *Godliness*; not enough to be *humbled*, unless we be *Reformed*, and the Reason is, because *moral evils* will not be cured, but by *contrary qualities*. A State will warp about to its *corruptions*, if care be not taken for its *perfect-*

Aug.

Isa. 1. 12, 13.

perfecting and preservation too. Besides tho' a Nation be something the less miserable, because *Evil* is removed; yet it will never be happy till *Good* be planted.

Now there are several *Giantlike* sins amongst us which must be suppressed, or else our *David* will still be *distressed*. I cannot call them *Ishibenebs*, Inhabitants of *Nob*; but we shall find them to be *Inhabitants* (I wish I could not call them *Natives*) of *England*, and these are.

I. Our *Irreligious Atheists*, these seem to be the *First born* of the *Giant*; for nothing (indeed) can more induce Men to believe, that we live in an Age of *prodigies*, then that there should be any such amongst us, who account it a *piece of Gentility* to despise *Religion*, and a *piece of reason* to dispute themselves out of the possibility of being *saved*: What shall I say to these *Giants*, and Sons of the *Earth*, who have renounced their Allegiance to the God of Heaven? these *Kine of Bashan*, who like so many *metamorphis'd Nebuchadnezzars*, have lost the heart of Men, and live like *Beasts*? certainly *Atheism* is the most *Ridiculous* piece of *Nonsense*, that ever was hatch'd by the unnatural heat of a feverish distempered brain, for that Man never lookt out at the *Casement* of his own eyes, nor considered the *Fabrick* of his own *Body*, that cannot discern the *footsteps* of a *Deity*; to date the *Worlds existence* from all *Eternity*, and Father its origin on a *fortuitous* conflux of *Atomes* are alike *Ridiculous*; for certainly the most *fabulous* of *Religions* carries not with it so many *absurdities* as the *Fools bolt*, *There is no God*. I could sooner with the *Turk* expect *Mahomet* return in the form of a *Ram* to receive the *Butterflies* of the *Alchoran* in his curled *Fleece*; or with the *leaden pated Papists*, believe all the *miracles* of the *Golden Legend*; or with the *Jews* give credit to the *Fables* of the *Talmud*, then suppose with the *Atheist* this *beautiful System* of *Nature* could spring from the *Womb* of *nothing* without the *midwifery* of an *Infinite*, and *Eternal Power*. He then that can affirm *Divinity* to be a *Fancy*, and *Religion* the *Contrivance* of a *Politician*, may with as much *Reason* affirm the whole *World* to be but an *Apparition*, that we do but dream of *Cities*, and *Palaces*, and that the *Houses*, *Churches*, and *Persons* we see, are but the *phantastical* delusions of a *sickly Brain*. He that can deny the being of a *God*, may also deny the being of a *Man*. All the *Brats* of *Irreligion* (we find) are laid at the *Door* of *Atheism*, for no *Man* ever yet denied *God* in his life, but first denied him in his heart; and when a *Man* hath so far got the *Mastery* of his *Conscience* as to blot *God* out of his *Creed*, he then leaves him out of his *Pater Noster* too.

Phil. 14. 1, 2.

II. Our *Politick Temporizers*, who alter their *Religion* with *time*, and *state*, swim down the *Common Current*, and accommodate themselves to the *Corrupt Customs* of the *World*, wax and wane with the

1 Kings. 18. 21.

Ila. 30. 14.

Moon, or like *Inferiour* stars, move only as some higher *Planets* shall move them; whose *Zeal* like the *Heliotropium* opens, and discovers it self at every gleam of prosperity but at the falling of a storm can close, and shut themselves again, but if the Lord be God, said *Elijah*, then follow him, if *Baal*, then follow him: No, say such, (if they durst discover their own sentiments, and speak their own thoughts) we'll beg your pardon for that, at present we find there is a *Contest* between them, and we know not yet which will get the better, when we see that, you shall know our minds, as *Asinius Pollio* told *Augustus* (in his Wars with *Anthony*) he was resolved to be *Præda victoris* of the Conquerors side; but Men, that are sincere in Religion, are as bold as Lyons, and dare do their duty in the face of all discouragements and opposition, 'tis the sinners in *Zion*, that are only afraid, and fearfulness surprizeth the *Hypocrites*; these were Men (as *Grotius* observes) who carried a very fair shew for the present, but were *Zealously* affected to the *King of Babylon*, and inwardly prepared, if he had got the better to be of his Religion, what ever it was; but Men, who are false to God, are full of thoughts and fears; not knowing what may happen, they dare not own, what they would be, for fear it ruins them at present, and they dare not appear for what they seem to own, for fear of what may come hereafter; but God hates such *Hypocritical* dissemblers, and will one day spew them out of his mouth, there are too many such amongst us, who are meer *Paradoxes* in nature, and *Contradictions* to *Christianity*, they hate their Friends, and love their Enemies, deride *Papery* and yet do what they can to bring it in, Can we rationally imagine that they will be *Tutelar Angels* to us, who have proved *Devils* to our Brethren? did ever any Man think to repair his House by subverting the *Foundations*? or preserve himself by splitting his Ship? or think the Kingdom should stand if our *Laws* and *Religion* should fall? what mad Men are we to believe, that those Men, who would have ruined one World, should make another; or that they will prove *Restorers* of our *Liberties*, who have once already *Contrived* the *Lawless*, and *Merciless* Ruin of all our *Societies*. But,

III. Our profane *Luxurious Bestialists*, *Customary Swearers*, and *Debauch Livers*, who are ever and anon belching forth their blasphemies against Heaven, tearing the sacred name of God with their *Hellish Oaths*, and *dreadful Imprecations*. Alas! what shall we say to that looseness, and debauchery to that *Riot* and *Luxury*, to that wantonness and profaneness, to that fashion of *Customary Swearing*, and *Atheistick Drollery*, which have been so much, and so justly complained of amongst us, as therefore we desire, that publick peace and *Happiness* should flourish let it be our common care (as it is our *Joyn*t Interest) to suppress those sins, which are so directly le-
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velled against the Honour of God, and Fear of his Name: Shall I say, against the Majesty of the Prince, and the Safety of the People; which break up the Foundations of the Earth, and let in a Deluge of Calamities upon the World.

IV. Our *Malecontents* and *Grumblestonians*. There are a sort of Men amongst us, that no man, nor themselves know, what they would have; if they are distressed, they groan, complain, and cry, for *Deliverance*, but when delivered, they clamour at the method, manner, and means thereof, that God delivered them in his own Way, and not in theirs, this discontented humour every where abounds, Men will oppose what is uppermost, tho they know no Reason for it.

There was never yet any Government so contrived as to give general satisfaction to all its Members; for suppose Men should agree to new model every Government, even after the *Platonick* or *Eusopian* Order: because a few Persons in comparison of the Rest, can have but a share in the *Legislative*, or *Executive* power of it, therefore a great many will in all probability be dissatisfied, that some share doth not fall to their Lot, who think themselves as able to govern, as they who ingross the *Dominion* to themselves, for this very Cause we find *Corab* and his Company to gainsay God's own Ordinance, and it is natural for ambitious aspiring Men (partly out of *Revenge*, partly out of *Hopes* to rise by a *Change*) to oppose themselves to the established Government, they grow weary of what they are accustomed to enjoy, and so fancy to themselves great happiness in another Change? What is this? but stubbornly to rebel against God, wrestle with the precedents of his Providence, and charge the Most High with *injustice*; but to lay aside the spacious pretences of some, the blinded Passions and corrupt Interests of others; let us remember, *That the Powers that are, they are of God*, and must be obeyed, not for *Wrath*, but for *Conscience sake*; if we continue our murmuring, their doom may be ours; who, after all their miraculous Deliverances, were excluded *Canaan*, the *Type of Heaven*, and 'tis to be feared *Heaven* it self thereby *Typified*: in the last place.

V. Our horrible Oppressors, who grind the Faces of the Poor, and cause the Eyes of the Needy to fail by vain expectation of Relief, this is a National crying Sin, and too frequent an attendant on your Courts of Law and Justice. Justice being pretended to support the highest Injustices, and Law the horridst Abuses, but observe *Solomons Caveat*, *Rob not the Poor, because he is poor, and oppress not the Afflicted in the Gate*, Prov. 22 22. It seems to allude to Courts of Judicature, which were anciently kept in the Gates of Towns and Cities: to oppress the Rich is a great Sin, but to oppress the Poor, because he is poor, and wants money to buy Justice, is the top of all inhumanity and impiety; but God at

* *Timeo, quicunque pauperem injuria afficitis, habetis vos potentiam, & opes, & Judicium benevolentiam, sed habent illi arma omnium validissima; laus & ejulatus quæ a caelis auxilium attrahunt, hæc arma domus esodiunt, fundamenta evertunt, hæc Integras Nationes submergunt, Chrysost. in Psal. 12.*

last will plead their Cause without Fear or Fee: for the Oppression of the Poor; for the Sighing of the Needy, now will I arise saith the Lord. It was *Chrysostome's* Caution on these Words: *Fear ye, whosoever ye be, that do wrong to the Poor, you have power, and wealth, and the favour of Judges, but they have, the strongest weapons of all; Sighs and Groans, which fetch help from Heaven for them, these weapons did down houses, throw up foundations, overthrow whole Kingdoms, and reduceth beautiful Palaces into ruinous Heaps.*

Oppression is branded in Scripture, to be a Sin against the Law of God, the Law of Nature, and the Law of Nations, and certainly such as lie under so black a Guilt must inevitably fall under the most dismal punishment.

These are the great and *Giant-like* Sins, that are too common amongst us, and distress our *David*, these provoke God to arm our *Enemies* against us; and suffer them to strike home, to execute their malice, and quench the *Light* of our *Israel*: 'tis these that weaken our *Government*, waste our *Land*, and shake the *Fabrick* of *Church* and *State*, more than any other *Underminers* or *Conspirators*; if therefore we design that *Gods Cause* and *Interest* should thrive and continue, that our *David's Throne* be established, and his *Glory* increased: let us cast these Brats of *Babylon* against the *Wall*, in order to which we are in our several Capacities to shew forth that exemplary Piety, and uniform Obedience, which becometh the *Gospel*, this will be the strength and ornament of the *Protestant Cause*, our *Sanctuary* in trouble, and the *Glory* of our *Prosperity*.

And now that there may be something for an *Assize* as well as a *Fest*, let us all see what is our Duties in our Several Stations and Places. And in the first place,

Let me address to you (Right Honourable) whom their *Most Sacred Majesties* have advanced to the *Seat* of *Judicature*.

I need not be your *Remembrancer* of what lately you saw and felt, (*Viz.*) a Power assumed of dispensing with, and suspending all Laws, which struck at our very *Foundation*, and left all at mercy, but since these are wonderfully *Restored* to us, and you with them, 'tis your Duty to execute the *Judgement* of *Truth* and *Peace* within your *Gates*; to draw out your *Swords* against the *Sons* of the *Giant*, those *Lusts*, *Debaucheries*, and *Immoralities*, that are still amongst us; our *Enemies* could never be so formidable, and numerous abroad, had they not their *Agents* and *Instruments* here at *home*. Altho I would not sharpen the *Edge* of *Authority* to an undue severity, yet would I whet my own *Knife* to let our the impostumated Matter in my *Friends* Flesh

Flesh: We see what the Designs of some Men are, and what Reason there is for the Government to reject them, not only as useless, but dangerous.

In the next place let your Ears be as open to the Complaints of the poor Widow and Orphans, as to the Cause of the Rich, Mighty, and Honourable. Consider what dreadful Woes are to such, as decree unrighteous decrees, to turn aside the Needy from Judgment, and take away the Right from the Poor; that Widows may be their Prey, and that they may rob the Fatherless, and what will ye do in the day of Visitation? Where will ye flee for help, and where will ye leave your Glory?

Isa. 10. 1, 2, 3.
Mich. 2. 1, 2.

Let the Sword then strike where it should, in the great Business of Life and Death; let the Ballance hang even in the Matters of Nisi Præsumptum, that there be no selling of the Righteous for Silver, or the Needy for a pair of Shoes. No cruel Mercy in the one in remitting incorrigible Offenders; nor partiality in the other, in siding with particular Men and Causes; but let Justice be executed, or the World will be ruined.

My next Address shall be to the Grave and Learned Sages of the Law, and I think it necessary, that they take some Instructions in the Church, that have been taking to many in a Chamber, and make use of the Doctrine of the Preacher, as well as of the Breviate of the Client: certainly the hearing of a Sermon can be no prejudice to the debating of a Cause, and a few Prayers first offered in the Temple, are a good Preparation to a fair pleading at the Bar, that then which God requires of you; if ye cease to do evil, learn to do well, seek Judgment, relieve the oppressed, judge the Fatherless, and plead for the Widow, tis too often and sadly experimented, that the hired impudence of voluble Tongues (which are the Bawds and Panders to Injustice) are ready to carry Matters with a brazen Forehead, and a Stentorian Voice. Poor Innocence (we find) is oftentimes timorous, uneloquent, unexpert in Terms and Formalties to explain it self, whilst Dishonesty like Tamar is often veiled with a Mask of fair pretences? and a smooth Tongue we gilds over a rotten Cause; tis sad indeed, because the Poor have not Gold, that therefore they should not have Right, and that because they cannot give excessive Fees to the Counsel, must fall as miserable Victims to the Oppressor. Consider now, if you make haste to be Rich you cannot be Innocent; you may swallow Gold, but that may prove to be Gravel, which will gripe in the Guts, sting in the Conscience, and at last digest in Hell. I come next,

To you the Inferiour Ministers of Justice, that you stand by the Cause you have espoused against the Romish Ishbiterob, be zealous for Religion and Justice, beware of Gallio's temper, who cared for none
of

of these things, as if you had your Names by *Antiphrasis*, as *Diogenes* his Man *Blames*, a *magendo*, because he was ever and anon running away, and these *Justices*, a *Justitia*, because they neither do, nor care for Justice, certainly as the Eclipse of the Sun is a sign of great Combuſtions in a State, so the errors, and evils of Magistrates in publick places, bring with them great perturbations to the places in which they live, and persons with whom they converse: your work is to do justice, shew mercy, and walk humbly with your God.

And now least you may think me, like *Plutarchs Lamia*, to put on their Spectacles, when they went abroad (to espie other Men's faults) and take them off, when they came home (as unwilling to see their own). Least you Imagine me to be favourable, and partial to those of my own Coat: I have a word for them too: Which is, that they shew themselves Zealous to support our David against the Sons of the Giant; had not a wonderful Providence intervened we might long ere this have seen our Sun turned into Darknes, our Moon into blood, and the Stars in the Gospel Firmament fall, and be turned into more then Egyptian Darknes; which might be felt: the Philistins, had taken our Ark, and the Sons of the Giant prevailed against David, our Ministers have been turned into Fryers, our Bibles into Images, our Tables into Altars, yea our very Heaven immediately into Hell. Think O Lucifer, and Imagine, O Prince of darknes, a worse attempt, if thou canst? what darknes would have covered the Land? for if Popery had prevailed, and a Popish Prince reigned over us, the blackest miseries must be our portion. Let us never then be deceived by that Impracticable paradox, that the English Nation, and Protestant Religion can subsist, or be in safety under the Administration of Frenchmen, and Government of a Roman Catholick, for the Keys of Rome will shew themselves as Inplacably Revengeful, as the Gates of Hell, if ever they prevail against us, and we that are the Sons of the Church, must first fall as Sacrifices to the Sons of the Giant.

In the Last place to you that are Jurors, whether of the Grand Inquest, or others; the former I have little to say to, being persons of such quality, parts, and Integrity, that (I perswade my self) will not deviate from those Rules, which are given them from Gods word, the Judges mouth, and their own Consciences.

But as for the Latter, sad experience hath told us here (as well as in other places of the Land) that when Causes have been prosecuted by all the care, and fidelity of the Solicitor, pleaded by all dexte-

dexterity of *Counsel*, and attended by all the *vigilancy* of the *Judge*, yet a *packt*, *Corrupt Jury* shall sell a poor Man, and his *Estate* for a *Shilling*. But I (now) hope better things of you, and that this *Grievance* is redressed in this *County*, since persons of *Estates*, and *worth*, have discharged these *Mercenary Herds*, and took the burden upon their own *Shoulders*.

And now having thus perform'd my office by blowing the *Cornet* in *Gibeah* and the *Trumpet* in *Ramoth*, told *Israel* her *Sins*, and *Judah* her *Transgressions*; the next *Act* is from the *Church* to the *Court*, from the *Pulpit* to the *Tribunal*, where it will be expected, that *Moses* should do all things according to the *Pattern* shewed him in the *Mount* here; that you (*My Lords*) be living *Laws*, walking *Statutes*, *Patrons* of *Peace*, *Champions* of *Justice*, the *Sanctuary* of the *Innocent*, and *Commets* of the *Guilty*: Remember then, that the *Greater* you are in place the nearer you are to *God*, think it not enough to be *great* and *Honourable*, but *pious* and *Religious* also; you are exalted to protect the *Innocent*, and to relieve the *oppressed*, that they might taste of your *mercy*, as well as tell of your power, and rather magnifie your *Compassion*, then murmur at you *Severity*, take heed now what you do for you judge not for *Men*, but for *God*, who will one Day judge the *World* in righteousness, and the *People* with *Equity*; when all *Causes* shall be called over again, and *God* rejudge all that you have judged, when all *Men* shall be reduced to an *Equal Plea*, and without *Regard* to their *characters*, be doom'd according to their *Deeds*: In a word then; Let us all live, as if we saw the things, which we pretend to believe, that when *Worldly Titles* shall prove *Insignificant words*, *fleshy pleasures* shall have an *end*, and *Dignities*, and *Distinctions* be no more, when *Faith* and *Holiness* shall be the marks of *Honour*; and *Infidelity* and *Irreligion* the badges of perpetual *Infamy*; when you must give an account of your *Stewardship*, and shall be no longer *Stewards*, you may then be brought by *faith* unto *fruition*, and be received into fulness of joys and *Rivers* of pleasures which are for evermore. Which *God* of his *Infinite* mercy grant. To whom, &c.

F I N I S.